



A. W. SCHWANE,

Prominently Mentioned for Alderman of the Twenty-Seventh Ward.

## OLD ALMANAC JOKE

Collection Lately Presented to the Missouri Historical Society.

A collection of almanacs has been presented to the Missouri Historical Society by W. H. Thomsen, of near Columbia. The almanacs are 108 in number and date from 1735 up to the present time, there being one for each year. Included in the collection are two volumes of "The Western Comic Almanack," published in Cincinnati in 1834 and 1835, by N. and G. Guilford & Co. and Hubbard & Edmunds.

Although some of the earlier almanacs contain jokes and so-called humorous anecdotes, these two volumes are devoted exclusively to jokes. As an aid in tracing the pedigrees of present-day jokes, the volumes will prove invaluable.

In the almanac for 1834 quite a large space is devoted to "original jokes, witty remarks and humorous anecdotes." Some of the jokes found in this number are still answering, and have appeared in recent humorous publications as original. The jokes are not accompanied by any key or chart, but so as to make the humor of the joke readily apparent to the reader they are all published under headings of "humor" and the parts of the anecdotes supposed to be funny were printed in italics. Some of the jokes which were thought exceptionally good were printed under the head "Very Funny."

There is nothing to indicate the authorship of any of the jokes. Some of the "very funny" jokes which appear in the almanac of 1834 were as follows:

"A dull judge of the inferior courts of a sister State, having attended to a variety of causes in the morning, went to dine at a friend's house with a most excellent appetite. Among the company was a witty barrister. The judge, eating very heartily of a dish of salmon, observed that he had filled himself so full that he needed looping."

"Your honor is much more in want of heading," replied the witty barrister.

"A professor, lecturing on heat, observed that one of its most conspicuous properties was the power of expanding all bodies. A humorous student arose in his seat and asked: 'Is that the reason the days in warm weather are longer than those in cold?'"

"Mr. Hare and Fox had apartments in the same house and each had frequent visits from the bailiffs. One morning, as he was looking out of his window, Mr. Fox saw two of them at the door. 'Pray, gentlemen,' says he, 'are you Fox hunting or Hare hunting this morning?'"—St. Louis Republic.

## PROPOSE TO CURB TRAMPS.

Charity Organizations and Railroads May Combine for the Purpose.

Several different forces, commercial, charitable and municipal, have combined to wage a war of extermination against tramps. To that end a conference was recently held in Philadelphia. Representatives of the United Charity Organization societies and of the great railroads of the country met there and outlined a plan of campaign which should rid the country of the long-standing reproach of mendicancy and trampdom. It is at once a campaign of conquest and of benevolent assimilation. Where the tramp declines to be benevolently assimilated into decent self-respecting society he is going to be eliminated, either by imprisonment or by starvation, by rounding him up or by making things so unpleasant for him by cutting him off from his base of supplies and interfering with his transportation facilities that he will be forced to see the error of his ways and forsake them.

So the knell of the tramp is sounding. Man tramps, women tramps, girl tramps and boy tramps are to go, never to return. System and co-operative governmental science is to make an end of the "rogues" and the "petty-men," the "gay cats" and "panhandlers," the "doppers" and "throwouts" and "jokers." The railroads, acting in conjunction with the mendicancy police forces in the cities, which are under the control of the organized charity organizations, are going to close the lines of communication. Tramps will be kept under the eye and control of charity organization societies and

## HOME FOR THE BUFFALO.

Appeal for Settling Aside a Game Preserve in Oklahoma.

Before it is too late, it would be well for the people of Oklahoma to interest themselves in the scheme to establish a big game preserve in the Wichita mountains. There is a great forest reserve in the hills of southwestern Oklahoma set aside by Congress many years ago. It contains 58,000 acres of land excellently adapted for the big and little game which formerly was so plentiful in America. There are broad pastures in this reserve, and thickets of scrub oak, heavy timber, clear and ever-living streams of water, and rock fastnesses. Vegetation is abundant; the climate is salubrious. Apparently nature has done its best to make these 58,000 acres a congenial haunt for game animals and a grand, attractive park for sportsmen and the seekers after rest and recreation.

Many of the beasts and birds which abounded in plain and wood in this country a short time ago are doomed to an early extinction unless the State and Federal governments take the proper steps to assure protection. Except for the few head still remaining in public or private reservations, the buffalo has been practically wiped out of existence.

For some unaccountable reason, civilization took a prejudice to this noble animal. Its value was never given a fair test until within recent years. It has now been found that the buffalo propagates quickly, grows rapidly, is hardy and self-sustaining upon the plains, its hide makes fine leather, and its flesh is equal in flavor and strength giving qualities to that of ordinary beef. In fact, the buffalo is the native cattle of this country, just as the Herefords, the Galloways, and the Holsteins are the native cattle of Europe.

The buffalo is a docile creature, easily domesticated, and probably had not been so attached by custom to European things we should have developed it into the regular beef-producer of this country. Wherever it has been introduced with domestic cattle, an improved product has resulted, more able to resist disease and withstand the inclemencies of American weather.

The chief purpose of the men who are striving to have the Wichita forest reserve turned into a game preserve is to secure a place where the remnants of the buffalo herd can be collected and saved from extermination. It is to be hoped that they will obtain favorable action from Congress in aid of this laudable undertaking.—Kansas City Journal.

## INDIAN "MEDICINE" FIRES.

The Creeks Brought the Sacred Flame from Alabama.

With the beginning of the new year the secret visit of the chief medicine man of the Creeks was made to see that the tribal fires in the Indian towns are kept burning according to tradition, says the Kansas City Star. From time as old as Creek history, it has been a custom among the full-blood Creeks to keep a medicine fire burning constantly in each Indian town. When the Creeks migrated from Alabama to Indian Territory in 1838 this sacred fire was brought with them. Then, as now, official firekeepers were appointed by the tribe, whose special duty it was to see that this fire was kept alive constantly. On the long march from Alabama, day and night, this fire was never allowed to die out. The fire was kept then for both practical use and belief that if it once went out dire misfortune would befall the tribe.

The first Indian town established in Indian Territory was Alabama, named for the old home. In Alabama the tribal fire was built and the permanent home of the Creeks established. Since that time there have been established forty-four Indian towns that still exist. From this central fire embers were taken to start a town fire in each town as it was established. As soon as a new town was established an official firekeeper was chosen whose duty it was to see that the fire was kept constantly in his house. This was a great honor for an Indian and if he was unfaithful the punishment was banishment from the tribe. In winter and the hottest days of summer the fire was kept alive. Once a year there was a secret visit of certain medicine men to these towns to investigate the faithfulness of the firekeeper. An unfavorable report meant banishment of the keeper and the hatred of every member of the tribe.

In the full-blood districts the Indian town fires are maintained to this day. An Indian town is not a town in the American sense, but may be merely a grove where the clans meet upon call of the leaders to discuss matters of interest and vote thereon. An Indian is not allowed a voice in the councils of any other than his rightful town or district. There is a town chief for each town whose influence is great among his tribesmen.

## The March of Science.

Professor Sylvester of Johns Hopkins University was notoriously absent minded. Although this story of him taxes credulity to the breaking point, it is nevertheless so good that it ought to be true.

The professor was once walking down the street, absorbed in a mathematical reverie. Chancing to lift his eyes as he made a crossing, he saw the shiny black surface of the back of a cab which had drawn up at the corner. Ah, how fortunate! Here was the desired blackboard. Taking a piece of chalk from his pocket, the professor proceeded to write down his formulas.

Presently the cab moved off slowly. That was strange, but—ah, yes! a swinging blackboard, and the professor marched gravely down the middle of the crowded street, happy and content over his beloved problems.

Presently the cabman became aware of the fact that something was wrong, and descending, threatened the mathematician with summary punishment. In the midst of the argument that followed a party of Doctor Sylvester's friends came up, satisfied the irate cab driver, and carried off the professor to a room where he was able to complete his interrupted work in peace.

When a man and wife disagree, which is the government, and which is the revolutionist?

## ITEMS OF INTEREST

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Real Maple Sugar Is Rare.

Maple sugar making as an industry is on the wane. It has been supplanted in the home by the granulated sugar of beet and cane. As a regular department of farm labor it is dying out also. Formerly it was made primarily for home use, the surplus being sold or traded at the village store. Now it is commerce first and home use second. The work of making sugar is still interesting but more arduous. The sugar maker of to-day cannot hope for success without using strictly modern methods, which involve considerable outlays for new appliances.

It is probable that there will always be a limited market, but it must be handled as a specialized business because cheaper substitutes are staples. Therefore in some respects the maple product is a luxury and will probably always remain so. Small fancy cakes, attractively bottled syrup (reasonably thick) will always be appreciated and paid for by a class of consumers who recognize a pure flavor and a healthy product.—Country Life in America.

## Our Biggest School.

Chicago asserts that it has the largest school which is situated in the largest parish in the world, says the New York Commercial Advertiser. The parish is that of St. Stanislaus Kostka in the Polish settlement. The number of persons connected with the church is said to be, roughly speaking, 32,000. The annual attendance at the parish school is 4,000 and the present attendance is 3,800, the yearly entering class being about 600 and the yearly graduating class about 750.

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